2 Evans-Pritchard E-S (1936) 1949
FL11 Luo FL11

101 assimilation of these tribes were incomplete when European occupation
174 of the country slowed down the momentum of colonization. The tribes living to-day to the south of the gulf who are said to be Luo in origin and who speak Luo are Kano, Nyakach, Kanyamkoyo, (Nyando, Kabonde, and Kanyamkoyo), Kocia, Kanyada, Gem, Kanyamwa, Kanyagi, Kadem, Kwabwai, Kanyaluo, Kabwor, and Sakwa. The other locations on the sketch-map are occupied by Bantu tribes who either speak Luo only, like the Kagan (included in the map in the Kocia location) and the Mabaro; or speak Luo as well as their own language, like the
[41] Kanigunga, Kabonguo, and Gwasi. In one instance, that of the Wanjare, who are lineamal to the Kanyamkoyo, a Luo tribe is said to have adopted a Bantu dialect to the loss of their own tongue because, according to the Luo myth, their ancestor killed his father in a hunting accident, and they are, on account of their Luo origin, regarded more favourably by the Luo than other Bantu-speaking tribes. The Kanyamkoyo and Kanyamkago are said to be of Nilo-Hamitic origin, though both speak Luo to-day. Tribes which to-day speak only Luo and have Luo customs are regarded as Luo and it would be most insulting to call a member of one of them
[39] 'Jumsai' or 'Lango'. There is much intermarriage between Luo of pure descent and assimilated or partly assimilated Bantu. At the present day
94.3 there is also some intermarriage with the Kisii Bantu, though I was told that a Luo would not take one of their daughters as his chief wife. In
[41] Central Kavirondo assimilation in the areas of conquest and settlement has gone much further and, except for the Wakoto, who speak both Luo and Bantu, the line of linguistic cleavage is clearer cut.

174 Luo expansion at the expense of the Bantu was like a line of shooting
479 snake, each tribe driving out the one in front of it to seek compensation from one yet further in front, generally a Bantu tribe. Thus when the Uyoma and Asembo tribes jointly occupied what is now Uyoma territory they found there the tribes of Kanyamkoyo and Gem (of South Kavirondo) whom they pushed across the gulf into what was then Bantu country. Later the Uyoma people drove out the Asembo people into their present territory. These movements have led to a considerable dispersal of lineages so that lineages of the same clan are found to-day in both Central and South Kavirondo. Lineages of the same clan are found in the Gem tribe of South Kavirondo and in the tribe of the same name in Central Kavirondo, lineages of the Kanyada tribe have agnatic kinship with the Jokakan lineage of the Alego tribe, and the Luo elements in the Kowak and Kamagaia tribes of Tangenyiko are said to have come from Kajulo and Kadimo and to have kinsmen in those areas.

It is not surprising therefore that the Luo conquerors who pushed other Luo tribes into contact with, and conquest of, Bantu are held to have been the least influenced by Bantu culture in their speech and way of life.
[39] This reputation is enjoyed by the people of Uyoma, Sesse, and Asembo. The low-lying country of these tribes, a thinly-wooded savannah plain with patches of swamp and treeless grassland, from which Sesse takes its name, suffers from seasonal drought: in all reminding one of the homelands of some of the Nilotic cousins of the Luo in the Sudan.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

naturally follow the low country instead of climbing a precipitous rocky ridge 2,000 feet above the plain, added to this probably the dread of the Nandi warriors was an additional reason for avoiding the highlands.

It seemed possible that some evidence of the migration might be discovered by investigations in this plain; and such was the case, for to my great surprise I found that the ruling chief of the plain Kisoto, although he wears ornaments of the Nilotic type and is married to Ja-Luo wives, is a pure-bred native of the Kisii or Kisumu nation, and that a few generations back occasional bands of Kisii people trekked northwards but were stopped in the plain, and became more or less absorbed by the Nyanoga clan. In fact odd parties of Kisii people make journeys northward even to this day. The Kisii people again have legends to the effect that they originally came from the northward, and I have no doubt that as investigations are continued it will be found that the Kisii and Ware tribes are two links in the chain of evidence in favour of an important Bantu migration from Nyanzaui country northwards.

With regard to the Awa-Ware, they do not seem to have gone inland to any extent, but to have crept along by water from inland to inland till they ended up in the vicinity of Kyala or Port Victoria. Their dialect is closely allied to that of the Awa-Kyala.

It is a matter for regret that it is almost impossible to arrive at even the approximate dates of these migrations, but among a people without written history and legends that rarely go back more than a few generations it will readily be understood that one's data is scanty.

Class II. Nilotic Kavirondo.—The invasion of the Nilotic Ja-Luo race (Plate III) appears, as I have previously explained, to have taken place later than that of the Bantu, and they are it is believed an off-shoot of the Acholi or Shuli stock.

Their southern advance was, I feel sure, only checked by the irruption of the Elgumi people into the country to the south-west of Mount Elgon, which movement finally closed the door of exodus against all further movements from the north.

The Elgumi people will, I think, be found to be an off-shoot of the race inhabiting the country to the north of the Salisbury and Kamasia Lakes, which in the fragmentary state of our information about that area may be called the Lango group, and it may turn out that these people are intermingled with a Hamitic strain from the north-east.

To revert to Kavirondo proper, the Nilotic stock in that country, although occupying as a rule a less fertile area, appears to be more vigorous than the Bantu; and the Lakoli and other Bantu tribes on their present eastern frontier all tell me that their forefathers occupied territory some fifteen miles to the west of their original location, having been gradually driven eastward by the Ja-Luo.

The Ja-Luo settlements on the southern shore of Ugowe Bay, or Kavirondo Bay as it has been renamed, are also evidences of the persistent way the Kisii people have pushed southwards in search of land, and proofs are to hand that